***O mind! Why don't you show some patience?***
***All your good and bad fortune springs from your own past deeds;***
***You cannot decrease or increase it by even one grain.***

This is the bani of Satguru Kabir Sahib Ji. This world is the manifestation of happiness and sorrow, and every living plays out their existence on this stage — sometimes buoyed up on waves of happiness, sometimes weighed down by sorrow. Swinging between these two extremes, we waste our entire lifetime.

But if the truth be told, there is no happiness or sorrow in innate in lifeless worldly things. The conscious Power within us becomes attached to the inert material objects, and coming under the control of the fickle mind, that conscious Power desires one thing one moment, and has run off after some new amusement the next. As destructible objects come in our grasp and are snatched away, the pendulum swings back and forth from elation to grief. Sometimes, we may even cling to a worldly object one moment, while

it gives us pleasure, but hurl it away in disgust the next moment when it gives us pain. In this way, the mercurial mind keeps us in a state of constant agitation. We fret over past sorrows and remain wistful for bygone moments of fleeting happiness. In this never-ending drama, our precious breaths are consumed, and our useless life comes to an end.

Therefore, Kabir Sahib Ji says, “O mind! Why don’t you show some patience?” Happiness and sorrow are the result of our own past deeds, whether from this life or from some previous life long forgotten. Because nothing is lost in nature, we will have to undergo the reaction — whether good or bad — of every single deed. We may run to astrologers, or fortune tellers, or soothsayers of all description, hoping to rewrite our fate, but it will make no difference. If you plant neem trees, expecting that you will harvest mangos, this can never be. So whatever deeds we have performed, we will have to undergo the result of those deeds, be it happiness or suffering.

So, Kabir Sahib tells us to give up such useless thinking and accept the vicissitudes of life with equanimity. Dedicate your whole heart to the devotion of God Almighty and ignore the rest. The

ups and downs of life afflict all who take birth in this mortal world. The ghosts of happiness and sorrow pursue you from cradle to grave.

***Why do you worry about the future? Whatever is meant to be, that will come to pass.***

What is written in your fate cannot be turned aside, so why waste time worrying about it? The pandits are ready and waiting for those who are fearful for the future. They open their "shops," reading palms, casting horoscopes, and delivering a soothing stream of reassuring patter: "You are afflicted by an inauspicious alignment at present, but more auspicious times lie ahead. All will be well. We know remedies — yajnas, donations, mantras, etc. — that will eliminate your past karmas." They make a great production of it, and then relieve you of your money. These are the wares they are peddling, but it is all mumbo-jumbo. What is decreed by the flowing pen of God cannot be set aside. What is written in your fate cannot be changed.

***The Lord remembers beasts, birds, insects, and all living creatures alike.***

So then we ask, “If we entrust everything to the Lord and put our faith in Him, then how do we know He will take care of us, of our children, of all of those connected to us?”

Just think on what Mulak Das tells us:

अजगर करे ना चाकरी पंछी करे ना काम,
दास मलूका कह गए सब के दाता राम

*The python lies about all day; the birds never do any work.*
*Mulak Das says, “Still, the Lord showers blessings on everyone.”*

The Lord showers grace on all His creatures. He is always standing ready to come to our aid, and if we turn our thoughts to Him, He will take care of us as well. But we have to be patient. We must remain steadfast and keep our faith strong. Without faith nothing can be accomplished.

Narsi Mehta and Sudamaboth endured so much hardship, but they never wavered from their goal. When Narsi Mehta's son was going to be married, the gods themselves joined the baraat to save his honor, carrying with them a treasure chest filled with jewelry, gold, and precious gems. Narsi Mehta and his family had nothing; they often went hungry and their clothes were in tatters. All he had was faith, and seeing that immovable faith, the Lord lavished all His blessings on Narsi.
But what is our condition? If our meal is delayed by even an hour, we lose all our composure. At this slight provocation, our professions of faith and devotion to God go out the window. Our attention is centered in the *annamaya kosha*;40 just a slight delay in our routine and all our good intentions are forgotten.
Therefore, Kabir Sahib says, "O mind! Until you learn patience and develop faith, you won't accomplish anything in the field of spirituality."

***He looked after you in the womb of the mother,***
***So why did you forget Him after you took birth?***

When you were in the womb of the mother, He nourished you and cared for all your needs. So

why did you forget Him when you came out into this mortal world? It is His duty to give to all living creatures, and He will not forget you. But you will receive His bounty only according to your own past karmas.

***You are burning in the fire of worldly attachments — mother, father, wife, son, wealth.***

You have forgotten the Almighty Lord, the Power dwelling in your own heart. He is the Supremely Gracious One, the Form of Bliss. Instead, you have filled your heart with mother, father, friends and relations, wife, children, grandchildren, and everything else under the sun. You are being burned alive in the fire of attachment. Day and night you are consumed with that worry. And in the final hour, you depart from this world, never knowing that Divine Friend who dwells within you, the nearest of the near.

***O swan soul! Why have you let the mind mislead you?***

***Abandoning the Satguru you contemplate on others. You will never be successful in anything.***

O swan soul! Discover your true heritage and merge into the Lord. Forget all the worry and commotion of this world. But to achieve this state you must go into the shelter of the Guru with unwavering devotion. The Guru is not a mere man; he does not dress in colored clothes or preach empty words from lifeless scriptures. The true Guru inverts the attention and teaches you the method to meet God. God is not something outside you, but only the Guru can collect your scattered thoughts at the seat of the soul and guide you on the Path to Him within.

Therefore, Kabir Sahib tells us, "With whole-hearted devotion, go into the shelter of the Guru. Otherwise, your egotism remains an impediment, and your soul cannot merge into that Inner Power."

If we abandon the Guru's shelter and turn to idol worship, then we won't accomplish anything — because all these outer things are inert. We contemplate on Ram and Krishna, but we have never seen those gods face-to-face. Instead, someone fashions an image of Ram or Krishna

according to their own imagination, and we contemplate on that lifeless image. Such practices are all bogus. It has been said:

ध्यान मूलं गुरु मूर्ति ...
मोक्ष मूलं गुरु कृपा ॥

*The root of meditation is the Guru's form...*

*The root of liberation is the Guru's grace*.

Therefore, Kabir Sahib tells us, "Until you go into the Guru's shelter with unwavering love, you cannot complete your work."

***O my mind! Do the seva of the Sadhus; millions of obstacles will be removed.***

If you do the seva of the Sadhus with undivided love, free from all trace of ego, then automatically, your sins from millions of births will be destroyed.

When the Pandavas performed the Ashvamedha Yajna, Lord Krishna told them they would know their yajna was complete when they heard the divine bell sound ringing in the sky. So they

performed the yajna and then, to commemorate the completion of the ritual, they invited all the rishis and munis to a great feast and served them lovingly — but no bell rang. Yudhishthira, the King of Dharma, became downhearted and finally said to Lord Krishna, “Bhagwan, you have not yet partaken of our feast.” So Sri Krishna also had food, but still the bell did not ring.

Then Yudhishthira said very sadly, “I set the horse free to roam, and following after it I conquered rajas and maharajas, kingdom after kingdom, seizing their treasuries. Sometimes, I even slaughtered the rulers and their armies, just to complete this Ashvamedha Yajna. But all I earned was more sins; it was all in vain.” Then he said to Sri Krishna, “Bhagwan, something is still lacking. There is still some impediment. Please use your divine vision and tell us our mistake. Otherwise, all this effort will be for naught.” Then Sri Krishna looked with his yogic vision and told them, “Outside of the town dwells one mahatma by the name of Supach, who is a low caste sweeper. If this holy man comes and takes food at your feast, then your yajna will be complete.”

So the five Pandava brothers bound flower garlands around their wrists, folded their hands in

respect and walked to the mahatma's hut. Addressing Supach, they said, "Maharaj, please come and grace our feast with your presence. Partake of our food and make our yajna successful." Then he replied, "If you will give me the fruit of one crore Ashvamedha Yajnas, only then will I come." But the Pandavas were already having so much trouble performing even one yajna, so how could they fulfill his request and give him the fruit of one crore yajnas? With crushed hopes they made their slow way back to the palace, and when they arrived, Draupadi asked them, "What has happened? Where is the great mahatma?" They replied dejectedly, "He will come only if we can give him the fruit of one crore Ashvamedha Yajnas."

Then Draupadi said, "This is not a problem. I will go myself and bring him here." She put on an old tattered sari, and with bare feet, she walked to the hut of the Supach Sudarshan. There she greeted him respectfully and implored him: "Maharaj, please come bless our yajna with your holy presence and make our efforts successful." Then he replied, "I have already told your husbands my condition when they came here. First, give me the fruit of one crore yajnas, and then only will I come

to your feast." Then Draudadi asked, "Maharaj Ji, please tell me: are the words of the Saints true or are they false?" Supach told her, "In this world, the words of the Saints are the truest of all." Then Draupadi recited this couplet:

संत मिलन को जाइये, तज माया मोह अभिमान,
ज्योंज्यों पग आगे धरे, कोटि यज्ञ समान ॥

*Go to the feet of the saint, giving up greed, attachment, and egotism.*
*Then with every step you take, you earn the fruit of one crore yajnas.*

"I have walked so many steps from my home to reach your door. Now take the fruit of one crore yajnas from my one step, and allow me to keep the rest. Then please come with me, Maharaj, and bless our feast with your presence."

Supach was struck speechless, and he willingly followed Draupadi back to the palace. Draupadi was famous for her culinary skills. She was the foremost cook of the age, and she took great joy in caring for her household. Nowadays, the ladies

order food from the restaurants and hotels. They don't even want to go into the kitchen. But Draupadi willingly took up this seva, thinking: "This great devotee is our guest and has honored our house with his presence."

She prepared a delicious meal with her own hands, arranged everything beautifully on a thali, and set it respectfully before the mahatma. Now, Supach was a God-realized soul, and his thoughts were all absorbed within. He was unconcerned with fine foods and, before eating, mixed all the dishes together, as was his habit — chutney, raita, laddus, jalebis, dal and rice. He even tossed in the buttermilk and water. Seeing this, Draupadi thought to herself, "No doubt he is a great mahatma, but he is also a low caste sweeper, so what can you expect? He has no appreciation for the fine dishes I have prepared." And after Supach humbly ate all the food served to him, still the bell did not ring.

Greatly distressed, the Pandavas implored Sri Krishna: "Maharaj, even now no bell has rung. What has gone wrong?" Sri Krishna replied, "The fault lies with Draupadi. She has allowed an evil thought to creep into her mind." Hearing his words, Draupadi confessed her error: "Yes,

Maharaj Ji, you are correct. I thought the mahatma was of low caste and didn't appreciate the taste of my fine dishes." Then, when she folded her hands and begged the mahatma's forgiveness, the yajna was at last successful, and the mighty bell resounded across all the earth.

Therefore, Kabir Sahib says that it makes no difference whether the Sadhu is high caste or low. Those who engage the practice of Naam Simran can be called Sadhus; there is no other criteria. Day and night, remain in the service of such Sadhus, giving up all your vanity and ego. If you perform that seva with a pure heart, with undivided devotion, then, millions of your past sins will be washed away. But only if your seva is true. Otherwise, what kind of "seva" are you practicing?

We had one satsangi here. Before he was initiated, he used to go on pilgrimage to the Vithoba temple in Pandharpur, on Ekadashi during the month of Ashaardh. At that place, the pilgrims would line up and then go into the inner sanctum one after another to have the darshan of the idol of Vithoba. On each side of the entrance to the room, two guards were stationed to "keep out the dogs." When someone would go in for darshan,

the guards would not let them stay; they would grab them by the arm and rush them along. This was the method for having darshan. But if anyone put their hand into their pocket to pull out the "entrance fee," the guards would let that person alone. They could have Vithoba's darshan in peace. So what did our satsangi brother do? When his turn came, he would approach the idol of the god, thrust his hand in his pocket, and then pull it out again as though he had a fistful of money. But in reality, it was a trick; his fist was actually empty. Then he would put his empty fist into the donation bowl, and open his hand as though he were dropping in coins. Finally, he would close his hand again, skimming off the donations on the top of the pile, and stealthily pocket that money. What a way to please the Lord Vithoba! Such devotees can never receive the Lord's Grace within, because their bhakti is all deception.

***Kabir says, Listen brother sadhu, the jiva easily swims across.***

If the devotee serves the Guru whole-heartedly, without any trace of ego, then easily that jiva attains liberation. Such seva is even higher than bhajan. But only if it is done with right

understanding and complete surrender.

[Shabd 2]

***O mind! Why don't accept the reality? Just consider: Who is speaking? Who is listening? Who is knowing?***

O mind, spirituality is the subject of knowing the Self within. But we are caught in duality, performing all the rites, rituals, and other practices just to satisfy our individual desires. No doubt the Lord will grant these selfish prayers of the devotees, but this has nothing to do with real spirituality.

Think deeply for a moment about the reality. Who is speaking? Who is listening? Who is seeing? When you consider carefully, you will realize that the soul sitting within powers all these activities. That soul is neither female nor male; it is not young, it is not old. Its origin lies far beyond the realm of duality. The soul's essence is Self-Existing Light, supporting all the activities of the senses and inner mind. The Power of the soul pervades

the whole creation. When that One Power infuses the body with life, then the ears can hear, the eyes can see, and the tongue can speak. When we invert our thoughts and withdraw them from all these outer things, then we realize that inner Power is none other than our own soul. This is the way to liberation.

***Gaze at the reflection in the mirror if you wish to discover your own Self.***

When you look in the mirror, you can see your reflection. In the same way, when you look into the mirror of your heart within, you will see the image of your own true Self. But if the mirror is smeared with the filth of the sense pleasures and worldly thoughts, then you can see nothing. When you scrub away the dirt, the brilliant radiance of the pristine soul shines forth.

***When the veil of duality is removed, you will behold the Lord.***

When duality is removed from your within, when your attention is focused at the still point between

the eyes, then you will have the darshan of the Almighty Lord, who is closer than hands and feet.

***Just as water freezes into ice, and ice melts into water again,***
***So, the soul and the Almighty Lord are of the same essence.***
***When the soul merges into the Lord, who can say they are two?***

The soul and the Almighty Lord are the same essence, just like ice and water. When water freezes, it turns to ice; when ice melts it becomes water again. Similarly, when the soul puts on the body of five elements, it is called jiva, an embodied soul. From that day forward, it is bound to the body, cruelly dominated by ego, entangled in high and low, craving for status and power, striving to wield the scepter and sit upon the throne, looking down on the rest of humanity, all the while proclaiming: "I am the greatest." This is the condition of the embodied soul. But when the soul becomes freed from the body of five material elements, when the veil of egotism ripped in two, then — just like ice melts into water — so the soul

merges back into its original source and becomes One with the Almighty Lord.

When the atma (soul) unites with the Paramatma (oversoul) it loses its individual identity. When the "jiva becomes Shiva" — that is, when the embodied soul becomes one with the Lord — then who remains?

***Whoever grasps this truth is pure gold, all others are fake tinsel.***

[Break in the audio]… You can explain to such a person till you are out of breath, but they will remain unchanged. Therefore He says, "To the one with right understanding, the teachings are the highest truth. But to the one who has no understanding, it all seems like a fairy tale."

***Kabir says, when you rise above duality, for you mud and pearls are one.***

He says that you must stop thinking in pairs of opposites — understanding and ignorance, truth

and falsehood.  Give up all this duality, and you will become His very form.